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Why Am I a Heathen?

By WONG CHIN FOO.

(Continued from Last Issue.)

China has a national history of at least 4,000 years, and had a printed history 3,000 years before a European discovered the art of typesetting. In the course of our national existence, our race has passed, like others, through mythology, superstition, witch-craft, established religion, to philosophical religion. We have been "blest" with at least a half dozen religions more than any other nation. None of them were rational enough to become the abiding faith of an intelligent people; but when we began to reason we succeeded in making society better, and its government better, and our great reasoner, Confucius, reduced our various social and religious ideas into book form, and so perpetuated them.

Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State.

True, China supports a luxurious monarch—whose every whim must be gratified; yet, withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and she has not a single dollar of national debt.

Such implicit confidence have we Chinese in our heathen politicians that we leave matters of jurisprudence entirely in their hands; and they are able to devise the best possible laws for the preservation, of life, property and happiness, without Christian demagogism, or by the cruel persecution of one class to promote the selfish interests of another; and we are so far heathenish as to no longer persecute men simply on account of race, color, or previous condition of servitude, but treat them all according to their individual worth.

Though we may differ from the Christian in appearance, manners and general ideas of civilization, we do not organize into cowardly mobs under the guise of social or political reforms, to plunder and murder with impunity; and we are so far advanced in our heathenism as to no longer tolerate popular feeling, or religious prejudice to defeat justice, or cause injustice.

We are simple enough, too, not to allow the neglect or abuse of age by youth, however mild the form.

"The silent tears of age will call down the fire of heaven upon those who make them flow."

"He who witnesseth a crime without preventing its commission, or reporting the same to the nearest magistrate, is equally responsible with the principal."

"If a strange man assaults another who is weaker, it is the duty of the passer-by to take the weak man's part."

But to Christians this would be a spectacle merely — one to be encouraged rather than prevented. A heathen is not allowed to marry unless he is a good citizen, moral, and capable to instruct the children he may be honored with. "Parents are responsible for the crimes of their children." This is an axiom of the common law in Chinese heathendom.

We do not embrace our wives before our neighbors' eyes, and then abuse them in the privacy of home. If we wished to fool our neighbors at all about our domestic affairs, we would rather reverse the condition — let them think we disliked our wives, while love at home would be the warmer.

I would rather marry in the heathen fashion than in the Christian mode, because in the former instance I would take a wife for life, while in the second instance it is only a game of chance. We bring up our children to be our second selves in every sense of the word. The Christian's children, like himself, are all on the lookout for No. 1, and it is a common result that the old people are badly "left" in their old age.

While traveling among the Christians one has to keep his eyes open; even then he has to pay dear for his comforts. In traveling in China, among the pure heathen, especially in the interior, a stranger is not everybody's cow — only good to be milked and then turned loose — but he is the public's guest; his money is a secondary consideration.

As the heathen do not encourage labor saving machinery, I do not have to be idle if I do not want to be, and, as a result, work is more equally distributed. If a hungry heathen steals a bowl of rice and milk, and eats it on the premises, the magistrate discharges him, like

**"KEY,"
OR****How to Obtain Long Life.**

The "Secret of Long Life by Right Breathing," which was published by *The Progressive Thinker, Chronicle, Cincinnati Enquirer, Inter-Ocean, Sunflower, Philosophical Journal, Human Nature, Thought, The People's Press, Life*, and many other papers and magazines has called forth the following articles to explain the teachings and lessons in "Breath and Health Culture," as given by Rev. Dr. Otoman Zaradusht Hanish's, Rab-Magi of Math-el-Kharaman, Persia, who is now teaching over 650 pupils free of all charge.

FIRST EXERCISE.

Sit erect in a chair, with muscles relaxed weight of lower limbs balanced on the balls of the feet; look at (with concentrated thought) a dark object not farther than seven feet nor less than three feet, to steady the nerve of the eye. Breath in "Gallame," the life principle, which is in the oxygen of the air, to centralize the tissues and to build up the child life (to rejuvenate the physical body). As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe in and out with the upper lobes while you count seven.

Exercise in this way three times a day, for a period of three minutes each.

Neither the second nor the succeeding exercises should be taken until one has first devoted one week's practice to each exercise given, to get the body, (our musical instrument), in tune.

SECOND EXERCISE.

Stand erect, with the weight of the body balanced on the balls of the feet. Look at some dark object intently. As you raise the body clench the hands, allowing the fingers to touch the life line, (thumbs out) and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day. It can be done as you are walking along the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization or self-centering is one of the most desirable attainments to possess, since we are all more or less apt to drift from one thing to another, and scattering our forces.

When taking the breathing exercises you should sit or stand erect, with weight on balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column perfectly straight.

THIRD EXERCISE.

Sit in a chair with the feet comfortably resting on the floor, position the same as in the first exercise.

Here we are taught the "power of thought" in holding "The Word," while the gaze is fixed.

Place a penny, or some small dark object to concentrate upon, on the floor two feet from your toes.

First, expell all the breath from the lungs. As you bend forward, bending only at the hips, look intently at the penny or object, inhale slowly, holding the thought, "Breath is Life!" Emphasize the word "Breath." The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three, (or repeating more quickly) "Life is Breath."

As you raise up slowly, preserve the same rhythmic movement, holding the thought "Breath is Life!"

Repeat the process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement and keep the gaze steadily fixed.

FOURTH EXERCISE.

Take position as given in second exercise. Throw the arms straight out from the body, directly in front of you — with hands from wrist

**BIG VOLUME
BIBLE STORIES. 2.**

BY W. H. BACH

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CHAPTER III.**GIDEON'S ARMY AND FLEECE.**

Probably the most unique story in the Bible is that of Gideon's battle with the Midianites and the incidents leading to it. The record will be found in the vi and vii chapters of Judges.

At the time under consideration Gideon was king of Israel. The Midianites came down to battle against him and as they numbered 60,000 men while his army numbered but 32,000, Gideon was in sore straits. Battles in those days were different than modern warfare. Now half a dozen men with a modern gun can defeat a whole army if they are well entrenched. In fact, with one explosive shell they could kill an ordinary army as was done in the case of the Chin-Japanese war where one shell sunk a vessel and killed or drowned over 2,000 soldiers.

Battles in biblical days were fought with sticks, stones, spears, lances, short swords, many times made of wood, and much of the battle was a hand to hand struggle where any superiority of numbers on one side was quite an item in the final outcome of the battle. It was therefore, a serious position for Gideon to be placed in.

Under the circumstances Gideon did not know exactly what to do. Like many modern generals, he wanted a little more explicit instructions. To tell the whole truth, he was not exactly sure that the Lord wanted Israel to be saved by his hand. So like all of his biblical contemporaries, he called for a sign.

Modern critics want God to speak right out loud to them. Not so with Gideon. He was more familiar with the methods in vogue and went to work in an entirely different manner.

This was his request:

"And Gideon said unto God, If thou wilt save Israel by my hand, as thou hath said,

"Behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry on all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hath said."

"And it was so; for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." Judges vi. 36-38.

From this it is evident that while Gideon was willing to test the Lord, he did not fully believe him because he wanted him to prove his statement that Israel was to be "saved by his hand."

Anyone would naturally suppose that after such a test as this Gideon would have lost his skepticism, and gone immediately to work to save Israel, but the facts are exactly the contrary. He is still uncertain whether his "Lord" was telling the truth or not so he wanted to try it again.

He continues:

"And Gideon said to God, Let not thine anger be hot upon me, and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

"And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground." Judges vi. 39, 40.

Rev. Moses Hull, in a sermon on this subject, pictures Gideon going out the first morning, wading in the dust, everything covered with fine dry dust, taking the wet fleece up in his hands and wringing a bowl full of water out of

Ode To the First Spring of the Twentieth Century.

B. C. TABER, M. D.

Again has the springtime come with flowers

And balmy winds, to this land of ours,
With its light and life and its songs of glee,
So bright and merry the earth will be,
Though a century goes as we count our time

With its mighty lessons of storm and shine.

We know it's spring when the woods are green,

And the sky is soft as the eye hath seen;
Then let us look on the earth and sky,
Our hearts in tune with its melody.All love the spring for the promise given
In the warmth of love and the light of heaven;The young are charmed with the sounds of mirth,
And the old are pleased with the blooming earth;For it takes them back to days gone by
And they half forgot they were born to die.So few will learn what is on the tide
Till it spreads around us its mantle wide;
While counting time as the planets roll,
With lessons of growth for the human soul.As many a bird has sung before
These springtime lessons in days of yore;
The song-bird never forgets its lay
For those who passed him many a day.
Then why should we? for light and love
Are always new as the light above,
Now dance and sing while the earth is gay.

For as time rolls on it must pass away.

FROM THE MISSIONARY FIELD.

H. D. BARRETT.

My last letter was written from Jefferson City, Mo., since which time I have been driving matters to the best of my ability in various cities and towns of the country. During our stay in Missouri the most successful meetings of the whole series were held. In Kansas City our hall was crowded every afternoon and evening and we had a very successful time there. The kindness of Dr. S. D. Bowker, Horatio Gates, Mr. and Mrs. Hanthorn and many others, will not be forgotten. So anxious were the people to listen to the earnest words of Mr. and Mrs. Kates that they induced us to put in two extra meetings, on Monday, March 4th. This we did, but we had to get out special circulars and rent a new hall for the last meeting on Monday evening. We had a good audience despite the change of place and the brief notice. There was one thing that seemed remarkably strange to me, the party who was most anxious for us to remain, although he was present at the evening meeting, and abundantly able to do as much for the cause as anyone in the city, brought in his bill against the N. S. A. for the distribution of the flyers that he caused to be put out. Brother Gates met the rent of the hall that evening in order that the N. S. A. might be required for its services in sending Mr. and Mrs. Kates and myself to that city. Dr. Bowker was generously personified throughout the meeting. These contrasts in human nature help us to understand life, and enable us to realize what disappointments really mean.

From Kansas City we went to St. Joseph. Here six meetings were held on Tuesday, Wednesday and Thursday, March 5, 6 and 7. Standing room was at a premium at our every meeting and during the evenings many were

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THE SUNFLOWER.

"KEY;" OR HOW TO OBTAIN LONG LIFE.

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limp and relaxed as if lifeless. Then breathe — all breathing to be done with closed lips, teeth separated and through the nostrils). As you breathe, tease the muscles from the shoulders to the wrist with hand and fingers limp.

At the fourth inhalation you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up, (but be careful that the fingers do not lock together, since the electricity generated in this exercise has a tendency to draw things to it). You should never shake hands or touch any object within three minutes after this exercise, and if done in the dark, you should be particular that no one sees your fingers for three minutes), after which drop them.

This likewise is to be performed three times a day.

This exercise develops the sense of taste.

A perverted appetite, caused by the eating of highly seasoned foods, the drinking of fermented liquors, and smoking until the system was full of nicotine, and the sense of taste was as quite lost (for many years my stomach was my God) to be able to return to a natural and normal condition, by the simple following of the instructions given in the fourth exercise, speaks louder than words, of the great good that will come to us if we will only let it.

The fourth exercise generates electricity and causes the phosphorus to appear on the tips of the fingers, as of a bluish yellow light.

FIFTH EXERCISE.

Take correct position, as in second exercise, and by the power of Will, swing the hands in a circular direction, from right to left, in front of your body, the right arm first then left arm 12 times. On the thirteenth swing bend down (bending at the waist only), clench the hands, with the thumb touching the second finger, and touch the floor. Hold the knees stiff and do not allow them to bend.

This exercise is to be taken after each meal. After breakfast, face the East.

At noon, face the South.

At 6 p. m. face the West.

And upon retiring face the North.

We cultivate the sense of touch as we practice the exercise and follow the instructions.

HEAL YOURSELF AND BECOME CURED.

This is the birthright of all. Another may heal us, but we must cure ourselves. As long as we leap on any person or anything it is liable to be removed and when the support is taken away, down we go.

In the fourth exercise we are taught how to generate within ourselves electric energies so we can apply them to any part of the body. I have demonstrated the fact satisfactorily to myself.

SIXTH EXERCISE.

Take a chair and kneel down at its back, with the spinal column erect. Place it at arms length from you. (The rounds of the chair must be round). Look at some dark object in direct line with the eye. As you take hold of the rounds, you inhale; and tighten the grip on the chair rounds, still holding as you retain the breath; as you exhale, relax the hold.

Do this seven counts, in and out, three minutes at a time, but three times a day. But under no circumstances can you over-do it without disaster as the result.

All breathing exercises should be taken between sunrise and sunset.

The sixth exercise develops the sense of feeling, which is a finer or higher rate of vibration than touch and is an interior sense. All senses merge into memory.

SEVENTH EXERCISE.

INTUITION.

This exercise develops the intuition. As the brain functions are unfolded they bring into activity the seventy-two thousand nerve centers, opening up the Pineal Gland, and at the same time heightening the vibration of sound, so that one naturally becomes not only more harmonious within themselves but with all Nature and the Universe.

Take this exercise as a part of your ablution. Use a flat pan or bowl deep enough to permit the hands being immersed so that the water covers the wrist bone. First remove all rings from the fingers. Place a copper penny in the pan to generate electricity. Fill the pan with cold water from faucet, well or spring and place on table. Take correct standing position. Put both hands in the pan — thumb not to touch. Take a deep rhythmic breath, counting seven, then exhale very slowly through the mouth as if you were going to blow out a candle, pucker the mouth the same as in whistling. Repeat this three times — once a day only.

Dry the hands by mopping them with a towel and then thoroughly drying them by rubbing one hand with the palm of the other, the left hand up, right hand palm down, rubbing in a circular direction from east to west, or toward yourself; then rub outside of right hand, turned down, with left hand palm up always in a circular direction or toward yourself.

This exercise unfolds and opens up the Brain cells and faculties, and tunes up the senses to a higher rate of vibration.

In the winter, when you want to get warm, inhale deeply and retain the breath, then exhale,

taking care that you inhale for longer than you exhale.

In summer when you want to cool off, exhale longer than you inhale.

Never inhale while raising the arms, as it injures the tissues. Breathe retain the breath, raise the arms, exhale as the arms are lowered. Breathing in the different attitudes of standing, sitting or lying, affect different parts of the body in different ways.

"Perfect Being" consists in right breathing. We must first understand ourselves and then we can understand our neighbors. We must first desire to think and then Will to do right.

EIGHTH LESSON

is devoted to the diet question, in which Dr. Hanish explains the great advantages of a cereal, nut, fruit and vegetable bill of fare. Particulars can be obtained from Rev. Dr. Hanish, 1613 Prairie Avenue, Chicago.

To cure sleeplessness: Take a linen handkerchief or bandage, wet and tie same on the left ankle and cover with a silk handkerchief, then retire, lying on the right side, and concentrate your thought upon the breath, watching its inflow and outflow. If you awaken in the night and find you cannot sleep, breathe through the right nostril, closing the left, and lying on the left side.

BIG BIBLE STORIES.

(Continued From Page 1.)

it. The second morning he pictures him wading out in the wet grass, everything filled with a heavy dew, but the fleece was as dry as a tinder box.

Then just imagine it! God and one of his head generals spending forty-eight hours in getting a communication between them! and using a fleece of wool as a medium of communication!

We can imagine Gideon wondering how, with his small army, he is going to overcome the greater strength of the Midianites. Perhaps he falls asleep to dream of his experiment with the fleece of wool, then waking up in the morning and first finding his fleece wet, then on the second experiment finding everything wet except the fleece which was as dry as a powder house.

This settled the matter however, and Gideon prepared for battle. Doubtless he argued that a personage who could have the ground or fleece wet or dry as he preferred or had been requested, and had ordered him to "save Israel," was in a position to lay out the plan of the coming battle better than he was. So he and his soldiers went and "pitched in the valley near the hill of Moreh."

Evidently Gideon again "enquired of the Lord," for we are told that "The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands ***

"Now therefore, go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilad. And there returned of the people twenty and two thousand." Judges vii. 2, 3.

This reduced Gideon's army from 32,000 to 10,000 men, consequently the Midianites outnumbered them 6 to 1. But Gideon received the surprising information, "The people are still too many."

What! Still too many? Why they are 60,000 and we but 10,000. They are 6 to our 1. But you are running this battle. What is the next on the program? and so the communication goes on:

"And the Lord said unto Gideon, The people are still too many; bring them down unto the water and I will try them for thee there; ***

"So he brought down the people unto the water; and the Lord said unto Gideon, Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; ***

"And the number of them that lapped, putting their hand to their mouth, were three hundred men; ***

"And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the rest of the other people go every man to his place." Judges vii. 3-7

What remarkable maneuvers to put soldiers through! First, every man who was afraid, or would a little rather be at home than fighting against great odds, was permitted to go home. Then the soldiers were taken down to the water to drink. Every one who drank water like a man was sent home and everyone who "lapped water like a dog" was kept for the army. If a general gave such an order today to select soldiers for some extra hazardous undertaking, he would be immediately placed in the guard house and a commission appointed to inquire into his sanity.

But Gideon accepted the selection. 9700 of his soldiers drank like men and were sent home leaving but 300 for his army which was soon to engage in a conflict with 60,000 enemies all ready and waiting for battle. Well, the Lord has managed it so far and Gideon again received his instructions.

He was to divide his army into three sections of 100 men each. They were to be armed with a trumpet, a pitcher and a lamp (margin torches or firebrands). They were to cover their lamps with their pitchers, then go up to the camp of the Midianites. They did not know that the lamps would go out as soon as the oxygen in the pitchers was exhausted, so they burned right through — according to the story.

When they reached the proper place, Gideon was to break his pitcher, let the light shine forth and cry out, "The sword of the Lord and of Gideon."

The plan worked to perfection. They went up, followed directions and when Gideon broke his pitcher and let the light shine forth, they all did the same and when he put his trumpet to his mouth and cried "The sword of the Lord and of Gideon," they did likewise. "And the Lord set every Midianite's sword against his fellow, even throughout the host" and all the Israelites had to do was to hold the lights so the Midianites could see to kill each other.

This story is in the holy Bible. What difference is there between it and the Chinese, in the China-Japan war going out to battle with great war gods and "howlers" in front of the soldiers? Some explanation outside of a literal one is surely needed to make its meaning plain.

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Seek not to fly, when yet thou can but crawl,
Be patient; learn the lesson of each hour —
Remember it is first the bud and then the
flower.

The flower must bloom and give unto the
world its sweet;
Then lose its petals, e'er our anxious watch-
ing fruit may greet.
And even then how far from what we dream.
Then much of sunshine, dew and airy food it
needs to bring it to perfection;
Yet in the bud, its petals closely guarding,
lies latent

Full bloom flower and perfect fruit.
We cannot see the growing, we only meas-
ure each days growth.
By looking backward to the tiny budding,
And with the eye of Faith discern the perfect
ending.

Should buds impatient grow, and let the rays
Of sun unheeded pass, or fail to drink the
morning dew,
Forgetful they are part of its own being —
Should strive to burst its petals free and
reach at will the fruitage. What then?
Alas the earth is strewn with blasted buds
of hopes that could not wait,
But spreading half-grown wings, have start-
ed upward
Toward the light too strong for such frail
life.
And backward fallen, crushed — but not to
death,
For once again they rise, to travel o'er the
self-same road;
And blessed indeed if one such fall suffice to
give them strength and wisdom
To travel step by step the narrow way, well
knowing

That each day's lesson is its growing,
And that the strength for each tomorrow
Must from the trials and victories of today
be borrowed.

603 Washington St., Nevada, Mo.

The author of the above received this poem
clairvoyantly at a time when she was impa-
tient at her slow unfoldment and thinking
other souls might be benefited by the lesson
it contains sent it for publication. The senti-
ment expressed is beautiful and the likeness
of our unfoldment to that of nature is set
forth in such a soulful manner that it will
appeal to all who read thoughtfully the lines.

Metaphysical readers will be interested
in the front page article, "Key, or how
to Obtain Long Life," by Dr. Hanish.
He is very explicit and concise in his
directions and I would like to hear from
any who may practice the exercises and
be informed of the effects. Great care
should be taken not to over do the prac-
ticing of any such exercise but if the
instructions in this article are followed
no ill results should follow.

THE POWER OF THOUGHT.

"The age of thought — real, tangible,
undemonstrative and therefore effective
thought — is at hand. It is upon us
now, and the leadings we get not infre-
quently create wonder in our minds as
well as in the minds of others.

The effect of well directed thought upon
our environments and associates, and
upon our bodily and mental health, is
most potent and direct."

"The power of thought is manifested
through our bodies every day of our
lives. The simpler acts of all peoples
have their origin in thought. Thought
is so interrelated with the physical, that
it can build up the body into perfect
health, or prostrate it in disease; hence
according to a person's will or desire,
can his own thoughts be made to affect
the condition of his body. This class of
phenomena is known as auto-suggestion
in suggestive therapeutics."

DO NOT WORRY.

There are three times especially when
we should not worry — past, present and
future.

Don't worry over what has happened
in the past, for if only yesterday, it is as
far gone as if a hundred years ago. You
couldn't bring it back if you should try.

Don't worry over what is going to
happen tomorrow, for you will by so
doing unfit yourself to meet what must
be met.

Don't worry about what is happening
right now. Do something to prevent its
happening if it does not suit you.

Don't worry at all. —Psychic Digest.

DESIRE.

"Does the word have to be spoken for
every separate thing we want or desire? I
seem to have a longing for a great
many things I cannot define."

The News at Lily Dale.

In order to ensure correct and prompt
notice of arrivals, departures, improvements,
or any items of interest, please write it and
hand it to this office. We want to give
our readers all the news of the camp and
you can assist us to do so in this way.

Spring is here. The regular bustle and
hustle of the season is on us, people are
arriving and everyone is getting ready
for the season which will soon be with us.
Six weeks until the June Picnic, then
but four until the opening of Camp.

ANSWERS TO QUESTIONS.

First, we will reply to a number of
queries that have arrived.

Board at camp is from \$3.50 up.
Board and room will average about \$1
per day while a few may be accommodated
as low as \$5 per week.

We are unable to learn anything definite
about the rates of trains to Buffalo. We
have written to the General Passenger
Agents, but as we get no replies, we con-
clude that matters have not been settled
locally as yet. From New York, Pitts-
burgh, and a number of large places,
rates have been made exceedingly low,
and all who come should inquire of
their local agents and get special rates.

Rumor hath it that rates will be very
low between Lily Dale and Buffalo, and
we hope to have many visitors. It is
also rumored that there will be a train
that will leave Buffalo about 11 p. m.
and leave Lily Dale at between 8 and 9
a. m., but as before stated, this is simply
rumor, nothing definite.

IMPROVEMENTS.

Mr. Carver has completed the veranda
on Mrs. Purple's cottage.

The Ramsdell Scheu and Jones cottages
have been repaired since the fire.

Nearly every cottage is being renovated
and the painters and paper hangers are
very busy.

The Association men are raking the
parks, and getting things about the
camp in readiness for the summer.

One of the greatest improvements is
that made by Mr. Fuller who has filled
up the mud hole on South Street in front
of his store and opened a complete gro-
cery store. He has also built a walk of
gravel between his store and the SUN-
FLOWER office and when the store has its
new coat of paint on it will make quite
a decided change on the lower part of
South Street.

The SUNFLOWER has made some im-
provements; filled in the yard west of
the office, planted some shrubbery, put
steps on the west end of the veranda,
thus making two entrances; arranged
flower beds and tiles and built a rockery
across the street at the intersection of
the walks; and will build a flowerbed
in the park across the street from the
office.

FOR THE SEASON.

Mrs. Parkhurst and son are stopping
at Mrs. Thompson's on South St. They
will be here all summer.

Mr. and Mrs. VanDuzee returned from
Lake Lelen, Fla. Mr. VanDuzee had the
misfortune to fall and fracture his hip
joint before leaving Florida and is confined
to his bed.

Mrs. Ada Allen and son, June, of Wash-
ington, D. C., have arrived for the sea-
son and are occupying the Bovee cottage
on Second Avenue. Mrs. Allen is a fine
dressmaker and her services will be appreciated
by the residents.

I KNOW IT.

Among those who have returned for
the summer from their winter homes and
visits are: Mrs. Nellie Warren, Mrs. E.
H. Thompson, Mrs. M. M. Todd, Mrs.
B. M. Purple, Mrs. Maria Carpenter and
Miss Levine, Mr. and Mrs. S. E. Latta.

MISCELLANEOUS.

Campbell Brothers are resting at Atlan-
tic City, N. J.

Mrs. Van Blarcom has returned from
a visit to Buffalo.

The first violets of the season blossomed
at the SUNFLOWER office.

Dr. Hyde was up to Buffalo a few days
in charge of a patient at the hospital.

F. Corden White spent a couple of
days here putting his cottage into shape.

E. D. Carver, who has been occupying
Mrs. Purple's cottage, has removed to
their home past the Leolyn.

Mr. and Mrs. J. H. Turner, of the SUN-
FLOWER force, have moved into the Gris-
wold cottage on Second Avenue for the
summer.

Mr. and Mrs. Ernest Wood (nee Miss
Myra Lutes) and Mrs. Lutes have been
spending a short time at the Dale. They
expect to go to British Columbia very
soon.

The Board held a meeting April 27.
As the committees had done the corres-
pondence, general items took up the most

of their attention. Arrangements have
not been completed as to the manage-
ment of the Grand Hotel.

The SUNFLOWER has begun work on a
book of poems for H. L. Chapman, of
Marcellus, Mich. It will be about 225
pages and will be sold for \$1.00. They
are also arranging a fine souvenir book
for Mrs. Pettingill of the Leolyn.

Mrs. Pettingill is expected home very
soon. She will then put the Leolyn in
shape for the summer visitors. Many
improvements are contemplated. A large
tank has been placed near the hotel and
running water will now be of easy access.

The card parties continue to be very
interesting. The game is progressive
euchre; four prizes are given each evening;
the parties are conducted by a committee
appointed at the preceding party, at
Library Hall, Saturday evenings. All are
invited.

Among the visitors to camp were:
Arthur Gaston, M. R. Rouse, Ion Carroll,
R. B. Jones, W. F. Follett, Mr. and Mrs.
LeRoy, O. J. Johns, C. N. Wilcox, Linn
Nutting, A. Gaston, Miss Kate Peate,
Mrs. and Miss Bartlett, C. F. Griswold,
Mrs. Kelly and children and Mr. Kelly.

A meeting of the Lily Dale Fire Com-
pany was held in connection with the
Board of Directors, and the Association
fire apparatus was turned over to it and
the tank house was given to the fire
company for headquarters. It will be
repaired by the joint work of the Associa-
tion and the fire company, the hose
overhauled and everything put in order.
As the water is now in the pipes and
the tank kept full, we will have com-
plete fire protection until fall when it is
hoped arrangements can be made to pro-
tect the apparatus which will give us pro-
tection during the winter and thus reduce
our insurance rate.

DR. ANDREW B. SPINNEY,

formerly of Detroit, now proprietor of Reed City
Sanitarium, has new and improved methods
of treating epileptic fits, paralysis, rheumatism, con-
sumption, cataract, deafness and throat diseases.
He also cures morphine, liquor and opium habits
without suffering to the patient.

N. B.—Cancers, Tumors, Blood and Skin dis-
eases cured by a new system. Piles cured in
from 5 to 30 days without the knife. Female and
male diseases cured of all forms effectively.
Many patients that cannot be treated at home
can be cured at our sanitarium, which is in
charge of the best of medical skill, under the
doctors direction. Terms for board and treatment
the lowest of any sanitarium or hospital in the
United States.

Remember, we give a written guarantee to cure
every case of PILBS and RUPTURE. Also we
have a lying-in hospital department in our San-
itarium. Send for Journal.

Write for particulars, enclosing stamp, to REED
CITY SANITARIUM, REED CITY, MICH.

A SONG BOOK FOR 2c. Any number, post-
age free. 31 songs, words only, but tunes given. Stephen Barns-
dale, 20 Langslow St., Rochester, N. Y.

LONGLEY'S
INSPIRATIONAL SONGS.

Longley's Beautiful Songs,
Volumes 1 and 2, 15c each, \$1.50 Doz.
Vol. 1 has 14, Vol. 2, 15 Songs, words and music.

Volumes 3 and 4, twenty-eight songs,
words and music, 25c.

Echoes From The World of Song,

Volumes 1 and 2, cloth bound, each, \$1.15

58 Songs, words and music, in each volume.

Mr. Longley hears the music in the air
around him. He familiarizes himself with it
in this manner, then hums it over and it is
put on paper. Every Spiritualist should have
some of his music as an illustration of medi-
umistic possibilities.

The Sunflower twice a month, 50c a year.

THE PAGODA



DR. W. M. KEELER.

SPIRIT PHOTOGRAPHER.

Washington, D. C.

Dr. Keeler is the oldest and most satisfactory
Spirit Photographic Artist. From a photograph
of yourself or a lock of hair he produces spirit
faces. During the 30 years of his mediumship, he
has secured thousands of satisfactory likenesses of
departed spirits friends. His charges are \$2 for
two cabinet photographs, handsomely finished.

LILY DALE ADVERTISEMENTS.

FOR information concerning cottages at Lily
Dale Camp, for sale or rent, furnished or
unfurnished, large or small, send for particulars
early.

Mrs. Nellie Warren,
No. 5 North St., Lily Dale, N. Y.

For Sale or Rent.

The Smith cottage on Fourth street.
Nine rooms, cellar, good well, furn-
ished complete. Address,

H. T. SMITH, Lily Dale, N. Y.

FOR SALE.

The Carroll Cottage, opposite Grand
Hotel. House partly furnished. Price
reasonable. Address,

E. L. GRISWOLD, Lily Dale, N. Y.

When you reach camp, you will be hungry
and tired. You will find good meals
and beds at the

O JACKSON COTTAGE. O
For Particulars and program, address with
stamp.

A. H. JACKSON, Lily Dale, N. Y.

Large Cottage

For Rent or Sale.

One of the finest at the Lily Dale
Camp; large rooms finely furn-
ished, piano, etc., at the entrance
of grounds. Rent, \$200 for the
season, furnished complete, (no
less) or will sell cheap, furnished
or unfurnished. Address

CAMPBELL BROS.,

Box 25, Lily Dale, N. Y.

BOYS AND GIRLS WANTED.

To send for 20 packages of Flavering Powders.
You sell them for 10 cents per package which
will bring \$2.00. You keep \$1.00 for your work
and send me \$1.00. These powders are very
strong and necessary for flavoring cakes, custards,
ice cream, etc. Can be sold in most any house.
When once used, always used. Will send post
paid, one package for 10 cents or three for 25c.
Address all orders to

Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

Will You PAINT or PAPER This Spring?
LEE MORSE,Painter and Paper Hanger, Solicits Your
Patronage.

Several years experience enables me to do your
work well, and on reasonable terms. A stock of
Wall Paper on hand, also sample books from Chi-
cago and New York dealers to select from. Send a
postal. Estimates given.

On Cassadaga Road, Lily Dale, N. Y.

LADIES, LOOK HERE.

For 10 cents, will send one package of Flavor-
ing Powder or three packages for 25c, post paid.
Lemon or Vanilla. These powders are very strong
and come cheaper than the liquid extracts. Ad-
dress all orders to

Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

FOR RENT.

Eight room cottage on Melrose
Park, near entrance. Six room
cottage on South street, both
well situated and furnished. For
particulars write to

Emma J. Huff,
Lake Helen, Florida.

will, as usual, be the headquar-
ters for the
Spiritualist Papers, Books,
Pamphlets, Etc.

WHY AM I A HEATHEN?

(Continued From Page 1.)

self defense. But he who knows the law and violates it, is punished more severely than he who is ignorant of it.

Christians are continually fussing about religion; they build great churches and make long prayers; and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unscrupulous. Christians talk so long and loud about how to be good, and to act charitable. It is all charity, and no fraternity — "there, dog, take your crust and be thankful!" And is it, therefore, any wonder there are more heart-breakings and suicides in the single state of New York in a year than in all China? The difference between the heathen and the Christian, is that the heathen does good for the sake of doing good. With the Christian, what little good he does, he does it for immediate honor and for future reward; he lends to the Lord, and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it; the Christian does very little good, but when he does he wants it in all the newspapers and on his tombstone.

Love men for the good *they do you* is a practical Christian idea, not for the good *you shall do them* as a matter of human duty. So Christians love the heathen; yea, the heathens' possessions; and in proportion to these, the Christian's love grows in intensity.

When the English wanted the Chinaman's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact, only missionaries they looked after, when they forced the dens open. And this infamous Christian introduction among the Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting in tens of millions of honest, useful men and women, sent thereby to premature death, after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen!

The only positive thing Christians have impressed on heathenism, is that they would sacrifice religion, honor, principle, as they do life, for gold. And then they sanctimoniously tell the poor heathen, "You must save your soul by believing as we do."

Members of my faith do not worship gold, although they know it is a very handy thing to have in the house; but honor and principle are dearer than pelf to the average heathen. But I dare say when the heathen has become sufficiently demoralized by contact with Christian civilization and its Vanity Fair of pretence, pride and dress, they will even be worse than the Christian, in beating their way through this wide, wicked world. Pupils are often too apt.

In public affairs, it is either niggardliness that puts a premium on dishonesty, or loose extravagance for show, that encourages political debauchery and jobbery. In general, business men are lauded as great financiers who actually conspire to buy laws, place judges, control senators, corner and regulate at will the price of natural products; and, in fact, act as if the whole political and social machinery should be a lever for them to operate against the interests of the nation and the people. In a heathen country such conspirators against social order and the general welfare, would have short shrift.

Here in New York, the richest and the poorest city in the world, misery pines while wealth arrogantly stalks. The poor have the votes, and yet elect those who betray them for lucre to corporate and capitalistic interests; and the administration of justice — in fact, the whole system of jurisprudence — is to stimulate crime rather than prevent it. As to preventing poverty, or rendering it less intolerant, that is the most remote thought of religious and political society.

It is no wonder under such circumstances and conditions, that New York is a most terribly taxed city, and the worst governed for the interests of the people. "Public office a public trust?" Rather it is a farm to be worked, Christian-like, for what it is worth. Public spiritedness and moral worth have no value or utility in "practical" Christian politics. Such civil virtues "don't pay." Do as China does. Give office to the competent. Pay them well. If they are inefficient or indifferent, remove them at once. If dishonest, morally or financially, kill them as traitors.

"It is better that a child know only what is right and what is wrong, than to have a rote knowledge of all the books of the sages, and yet not know what is right and what is wrong." Collegiate education does not necessarily make a youth fit for the duties of life. Men like Lincoln, Greeley and others prove it.

"The most successful youth in life is not the most learned, but the most unblemished in conduct." So says the heathen. But here it is called smart when a boy is merely impudent to the old, and it is "smartness" and is excused by the phrase that "boys will be boys" when a boy throws a stone with malice to break someone's window, or do some injury. And parents of such a boy, while they chide, will secretly chuckle, "He's got the making of a man in him."

It is our motto, "If we cannot bring up our children to think and do for us when we are old as we did for them when they were young, it is better not to rear them at all." But the Christian style is for the children to expect their parents to do all for them, and then for the children to abandon them as soon as possible.

On the whole, the Christian's way strikes us

as decidedly an unnatural one; it is every one for himself — parents and children even. Imagine my feelings, if my own son, whom I love better than my own life, for whom I had sacrificed all my comforts and luxury, should, through some selfish motive, go to law with me to get his share prematurely of my property, and even have me declared a lunatic, or have me arrested and imprisoned, to subserve his interests or intrigue! Is this a rare Christian case? Can it be charged against heathenism?

We heathen are a God-fearing race. Aye, we believe the whole universe-creation — whatever exists and has existed — is of God, and in God; that figuratively, the thunder is his voice, and the lightning his mighty hands; that everything we do and contemplate doing is seen and known by him; that he has created this and other worlds through benevolent, not merciless designs; and that all that he has done is for the steady, progressive benefit of all the creatures whom he has endowed with life and sensation, and to whom as a consequence he owes and gives paternal care, and will give compensation and justice; yet his voice will threaten and his mighty hand chastise those who deliberately disobey his laws, and their duty to their fellow men.

"Do unto others as you wish they would do unto you," or "Love your neighbor as yourself," is the great divine law which Christians and heathen alike hold, but which the Christians ignore.

This is what keeps me the heathen I am! And I earnestly invite the Christians to come to Confucius.

WHAT IS SPIRITUALISM.

—o—

'Tis that knowledge so pure, that comes from above,
That touches the soul with holiest love,
That drives out animal love as a whole,
And leaves but the purest love of the soul.

'Tis knowledge, that spirit friends to us come,
And tell us of things that are where they roam,
And tell us that those who strive to do right,
And drive out the wrong, will get the pure light.

'Tis knowledge of law, of nature's great whole
That made mortal man with immortal soul,
And gave him the power to span the abyss
Between mortal death and heavenly bliss.

'Tis knowledge that we identify have,
After the body is laid in the grave;
That we do not lose ourselves, and our soul
Becomes a part of one infinite whole.

But, that in soul-life, we ever remain
The personal "I" we were on earth plain;
And that the purer we live on this earth,
The higher we'll be in our spiritual birth.

'Tis knowledge of God, 'tis knowledge of man,
'Tis knowledge of nature's infinite plan,
'Tis knowledge of law that governs the whole,
'Tis knowledge that man is a spiritual soul.

'Tis knowledge of facts, of goodness and right;
Whenever the truth can bring them to light;
It lays down no creeds for man to obey,
Takes right for its guide, bids wrong clear the way.

Its watchword has been and ever will be,
"Progression! progress and ever be free;"
As nature's great God has given the plan,
Then is it too poor for you, mortal man?

The above poem is from H. L. Chapman's book of poems, entitled "Poems of Life" which is now being printed in THE SUNFLOWER office. It will consist of about 225 pages, nicely bound in cloth and will be ready for delivery in July. Price \$1; all orders received previous to July 1st will be filled for 75 cents. Money payable when book is ready for delivery. Send your order at once.

Announcement.

— OF —

The Spiritualist Training School.

Moses Hull, President, 72 York St., Buffalo, N. Y.

Mattie E. Hull, Secretary, 72 York St., Buffalo, N. Y.

A. J. Weaver, Treasurer, 44 Ontario St., Cleveland, O.

The Fifth Session will be held on

The Cassadaga Camp Grounds,
at Lily Dale, New York.

Session Opens May 14th, and Closes July 12th, 1901.

COURSE OF INSTRUCTION.

Higher Criticism, Bible Exegesis and Parliamentary Law.

MOSES HULL.

Oratory, Voice and Physical Culture, Exercises in Expression.

MRS. ALFRED A. JAHNKE.

Philology, Rhetoric, Composition and Logic.

A. J. WEAVER.

Psychic Lessons and Class Settings for Development, under

Direction of Spirit Guides.

MATTIE E. HULL.

Juvenile Department.

TO BE SUPPLIED.

EXPENSES.

Tuition for the term of eight weeks, \$6.50

For any part of term, where whole term can not be taken, per week, \$1.00

Board and Lodging on the Grounds, per week, \$3.00 to \$4.00

Cottages or Rooms for self-boarding at small expense.

Cost of Books, from \$1.50 to \$4.00.

Books can be had on the Grounds.

OBJECT OF THE SCHOOL.

To train its Students for Thinking, Writing, Public Speaking and Mediumship.

For further Information Address the Secretary or Treasurer as above.

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May 1, 1901.

THE SUNFLOWER.

DISPOSING OF THE DEAD.

The Curious Customs Known to Prevail Among Different Peoples are Interesting to Study.

Eventually, so say the prophets of science, all mankind will dispose of its dead by cremation. In the coming centuries this little earth will be a crowded place; there will scarcely be room for the living; none for the dead. Sanitary considerations will prevail over sentiment, and the crematory, long established in the populous parts of the earth, and now establishing itself in the most progressive nations, will become universal.

The customs and rites for the dead which it will supersede are among the most interesting characteristics of various races, and their differences and distinctions are so clearly marked that the ethnologist draws his most certain inferences from them. It is only the lowest races that have not invested the dead with some part of the awe and majesty of immortality, and sought to express this in the disposition of the lifeless body.

The Hindoos of India have long burned their dead. The "burning ghat" is usually beside a river, down which the body, swathed in white cloth and lashed to parallel lengths of bamboo, is taken on a barge. Sometimes the body is floated to the shore, upheld by the buoyant bamboo. It is then thrust into the "ghat," which is immediately lighted and the body is consumed. To accelerate the process the wrapping cloth is saturated in chemicals. The Hindoo law, based on sanitary necessity in that torrid and thickly settled region, is that the body must be disposed of within twelve hours after death.

To the Causation mind, the Parsee method of disposing of the dead seems horrible beyond that of any other religion. Yet the Parsees are among the most advanced, cultured and highly-civilized sects of the Orient, and the disposal of their dead is based on sanitary principles and upon their tenet of keeping earth and air free from pollution, though their method is less direct than that of the Hindoos. In a lonely spot near the confines of Bombay, the city where the Parsees are most numerous, stands the Tower of Silence, a grim, forbidding structure, shunned by men and haunted by the vultures. Hither is borne every dead Parsee to be placed, after the solemn ceremony of purification, in one of the niches of the building. Then the funeral cortège moves away, and the vultures, grisly scavengers of the East, who have been waiting their turn, swoop down and do their work. Afterwards, the bones fall into a stone-lined pot, to be taken thence to the vaults which are their final resting place.

In its origin the North American Indian custom of sepulchers was probably designed to keep the dead from nature's scavengers, in this instance the coyote and the gray wolf. Strong scaffolds on four-cornered posts, are built and on the platform is placed the body, clothed in its war garments. Many of the tribes place food, water and wampum on the platform. These structures are generally in groups in an open place and form a weird spectacle for the traveler. This custom is dying out, and even originally all Indian tribes did not follow it. Some buried their dead in mounds, others in caves, and the recent discoveries of burial cairns on the Pacific coast is now interesting ethnologists.

Some ancient races embalmed their dead, notably the Egyptians, who reached a degree of expertness in this art that the modern undertakers strive in vain to equal.

The mummies of the Peruvian Incas are not as perfect as those of the Pharaohs, but they are no less interesting. Recently a number of the burial towers built by the ancient Peruvian mountaineers have been discovered and the conditions of the remains has left some doubt as to whether some unknown preservative was used or whether the only agency was the extremely dry air. The little towers in which the interments were made are of stone or of a sort of brick.

In another part of Peru very ancient bodies have been found wrapped in woven reeds and buried. Fastened to the wrapping above the head is frequently found a false head with fiber hair and sometimes a mask of clay or silver or a face painted on wood. Pieces of gold, silver or rare shells are placed in the mouth of the corpse to pay the toll from the land of the living to the land of the dead.

This same idea of paying toll for the soul's passage is found in Japan. Formerly the Japanese cremated their dead, but now they bury them, the cemeteries

being always on a hillside. Once a year is celebrated the festival of the dead or the feasts of lanterns, which lasts a week. Bearing food and wine, the people go to the cemetery and decorate the graves with lanterns, a special variety designating the resting places of those who have died within a year. At the end of the week the people go to the nearest river or body of water and launch the "soul boats." These are delicate bamboo crafts about three feet long, often showing great beauty and grace of design. They are brilliantly illuminated and decorated and make a brave showing as they set out on their voyage. Each is supposed to bear the soul of the dead person and near the prow of each is a piece of money, the smallest coin of the realm to pay the toll for the passage into the great beyond.

In China the mortal part of the dead is put under the control of a geomancer, a man wise in the mysterious influence of Feng Shua. Feng Shua is a superstition concerning earth and air forces, and it operates powerfully in all Chinese matters, but in none more powerfully than in the burial of the dead. That the grave should be so located as to invite the good influences and avert the evil influences of Feng Shua is the great consideration for which the good offices of the geomancer are sought — at a round price. All graves must be protected on the north, as from that direction the malignant influences usually come. Hence the grave is placed on the south slope of a hill with protective architecture built on the hillside, or, if on a level, is supplemented by a wall, half circulating it on the north.

Mortuary relics found in Mexico indicate that human life was held cheap there and that the sacredness of the dead was little regarded. Towers built of skulls and mortar have been found in the burial vaults of the ancient temples, and rooms decorated the symmetrical figures in skull and bones. In one of these ghastly burial places more than 100,000 skulls were found.

In the catacombs at Rome this same form of ornamentation is found, but here it is meant to point a mocking moral of the instability and insufficiency of human life. Thousands of disintegrated skeletons have furnished the material for gruesome decorations of the underground chapels, in skull and bones. In one of these ghastly burial places more than 100,000 skulls were found.

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The free meetings on the grounds daily are conference at 10 a. m., lecture at 2 p. m., thought exchange in the evening. Then entertainments and private lectures and seances will take up every minute of time.

What effect will the Pan-American have on the camp? None can tell. We are divided in our opinion. Some think it will bring many people, make cottages scarce and accommodations higher than usual. Others think people will go to the exposition instead of coming here. We do not think there will be any decided advance in anything connected with the camp.

The mourning urn is a feature of Swiss funerals. When the death notice is published there is appended to it a plea for sympathy which states that the mourning urn will be on exhibition at a given hour on a certain day. A black table covered with black cloth upon which rests a black urn is set forth in front of the afflicted house. Into this the friends of the mourning family drop their black-bordered visiting cards, the intimate friends inscribing a few words of sympathy. Only men ever go to the churchyard, and they must make the journey on foot, no matter what the distance.

The modern Egyptians carry their dead in coffins to the cemetery, but inter the body without the coffin, wrapped in voluminous folds of cloth. Only the men of the family, and hired women, "wailers," go to the grave. In Italy there is a society which furnishes very spectacular funerals chiefly to the poorer classes. The coffin, an elaborate affair, is borne aloft on a sort of dais flanked by mysterious masked figures in long white

gowns and followed by priests and mourners bearing cryptic insignia. There is no body in the coffin, however, the central figure of the funeral having been buried probably several hours previously. All the pomp and ceremony are by way of "doing the right thing" by the deceased and satisfying the mourning souls of the bereaved.

In the wilds of Alaska a strange burial custom flourishes. When a medicine man of an Indian tribe dies he is buried on a lonely hillside far away from human habitation and a wooden statue of his totem set up over him. His spirit is supposed to remain about the place, and Indians suffering from desperate illness or wounds — none other would dare so far — visit the spot and appeal to the totem for aid.

—Washington Star.

THE CAMPMEETING

AT LILY DALE.

Every spring there are dozens of letters received at this office, making inquiries about the camp, and we take this method of replying to them.

Cassadaga Camp is located on the Cassadaga Lakes, half way between Dunkirk and Jamestown, N. Y., on the Dunkirk, Allegheny Valley and Pittsburgh Railway. The camp season proper opens July 12 and closes August 25, giving 45 days of public service. People begin to arrive on the grounds May 1, and many remain through the entire season and until November. May, June and September and October are considered by the residents to be the pleasantest months of the year.

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the line of thought presented.

LILY DALE, N. Y., MAY 1, 1901.

52

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HOW TERRIBLY AWFUL!

A recent editorial in the New York
Journal says the writer has recently had
the statement made to him that "eating
ice cream on Sunday was a sin." He
wants to know the reason why "breath-
ing cold air is not as much of a sin." He
can not realize the difference between
"putting cold air in the lungs and cold
milk in the stomach."Certainly the editorial writer is a fit
subject for the lunatic asylum! The idea!
Can't see any difference between "breath-
ing cold air and eating ice cream! Why
the difference is as plain as mud. One
is breathing and one is eating.What will orthodox cranks do next?
Will they attempt to control the sale and
consumption of ice cream on Sunday?
Why not have the National Congress
pass a bill reading something like this:"Be it enacted by the Senate and
House of Representatives of the United
States of America, that on and after the
passage of this bill it shall be a misde-
meanor to have in your possession any
ice cream or cool air between the hours
of 12 p. m. Saturday and 12 p. m. Sun-
day. Any person found guilty of a vi-
olation of this law, shall be condemned to
eat nothing but ice cream and breathe
cold air for the next week. Any person
trying to evade the penalties of this law
shall be hung, then drawn and quartered.
Their heads shall be placed on
poles in front of the church the person
belongs to who makes the complaint as
a warning to prospective offenders and
an honor (?) to the church.""How long, oh Lord, how long," be-
fore the followers of modern Christianity
will learn that they are not building
up their own houses in their attempt to
tear down their neighbors? How long
before the people will rise up and wrest
the last vestige of power from them?For a number of years the church peo-
ple have attempted to stem the tide of
liberalism that is sweeping over the
earth. They have had all kinds of re-
strictive laws passed, but each one has
proven a veritable boomerang. It has
come back and hit the person who threw
it. Attempts to stop the papers, close
libraries, expositions, parks, all classes
of amusements and even prevent men
and women from getting fruit or soda
water and ice cream, have resulted in
drawing public attention to the matter and
the result is that the advocates of the
other side have beaten the extremists at
every point.True, we have Sunday laws in every
state, but they are a dead letter so far
as any attempt to enforce them is con-
cerned. But the way to rid ourselves of
Sunday laws is to enforce those that are
on the statute books. If a person is not
to be allowed to work on Sunday, then
let us arrest the drivers and conductors,
the barn men, the starters and the head
officers who order out the street cars.
They run and take the people to church.
Then let us arrest the janitor who opens
the church, the electric light or gas com-
pany that lights it, the man who runs
the furnace or steam that heats it, and
the ushers who tell you where to sit, the
pew holders who pay for the privilege ofsitting in a special, central pew, the men
who pass the contribution box, the choir,
the organist and the preacher. Did you
ever think before how many people have
to work in order that churches may be
opened?They condemned Ingersoll for holding
Sunday night lectures in the theatres.
The theatre was his pulpit. He attracted
more people at one dollar per head than
any minister on earth can do. "But he
took a fee for it and the ministers do
not," says our religious enthusiast.
Perhaps so, but let us look at it.According to a report made by one of
the New York papers, the average atten-
dance at the fashionable churches,
where they have the highest priced min-
isters, is less than 100. The ministers
get an average of \$6,000 per year,
about \$115.50 per Sunday. If there is
an average attendance of less than 100,
reverse the operation and see how much
that is apiece for tickets to his lecture.
The public have to pay it.No, good Christian brethren, have your
Sundays as you wish. Have church all
day if you want to, but let us alone,
and if we want to go to a library, it
will not make any more people work
than it will to open your church. In
fact, the same men that work to carry
you to church will take us to the library,
or even to a horse race.The Puritan Sunday has got to go.
Sunday will, within the next ten years,
take its place as a veritable day of rest
and recreation. Not a holy day but a
holiday.IS AN ATHEIST QUALIFIED TO ACT
AS A JUROR?We have repeatedly called the atten-
tion of our readers to the fact that de-
cided efforts were being made to prevent
as much as possible, all those outside of
the church, taking any prominent position
in the courts and other legal insti-
tutions of the land. A case that has
recently come up in this state shows
that there is some fire as well as smoke
in our position.In a murder case, a juror, H. Preston
Brooks, was sworn, and although no
objection were brought against him, the
attorney questioned him about his re-
ligion, and on learning that he was an
atheist, Judge Aspinwall excused him
"with consent."Now then, what does this mean? Does
it mean that one of our courts has de-
cided that an unbeliever in the Christian
religion is not eligible to the position of
juror? Of course, few people want to be
jurors, especially in murder cases, but the
question of eligibility is the one to con-
sider.There is no law in this state, so far as
we know, that prevents any man, either
with or without religion, from receiving
the protection of the court and acting as
a juror, providing he is eligible in other
ways. When the lawyer asked him his
religious views, he committed an imperti-
nence that was uncalled for, and had
the judge been less of a bigot, he would
have so ruled.The laws of this state have a formula
for affirming, that can be used instead
of the oath "So help me God," and Mr.
Brooks was eligible under that law.
Under the laws and customs, it is con-
tempt of court to criticize a judge on
the bench, but the English language is
inadequate to express our contempt of a
court that will stoop to such a despic-
able trick.**HYPNOTISM.** A \$5.00 course for only \$2.00.
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to supply us a machine that will equal the best of the high grade machines.

This company would not let us sell this machine for any such price if it had their brand upon it, but they have made a contract with us to PUT OUR LABEL ON IT and sell it at a very low price.

Do not think because it is not as high priced as the one the agent left at your house last week or that he wanted you to look at, that it is not as good. He must make as much out of each sale as we sell the entire machine for. Our salesman goes nearly all over the world twice a month, and he can sell at a smaller margin.

WHAT IS IT?

It is a thoroughly up-to-date machine. The cut shows you exactly what it looks like. One cut shows it ready for use. The other shows the head depressed, thus keeping all dust away from it, and the shelf turned upon its hinges, thus converting it into a neat center table.

THE HEAD is 7½x5¾ inches, leaving ample room on the table for work.

It is finished in black enamel, nicely ornamented and the bright parts are nickel plated on copper and polished. Cog wheels and all obsolete ideas are dispensed by the case and eccentric movements utilized in all late machinery.

THE SHUTTLE is a hardened steel cylinder, open on one end and is entirely self-threading. A backward and forward motion of the hand and it is ready

for use. The Shuttle tension can be adjusted without removing the shuttle from the machine and the automatic bobbin winder makes filling the bobbin a pleasure. The machine does not stitch when winding a bobbin, an automatic throw off releasing it instantly.

THE STITCH REGULATOR is on the side of the arm and has a scale to indicate the length of stitch.**SELF THREADING.** The only eye to pass the thread through is the eye of the needle. THE NEEDLE has a heavy

short shank and is not easily broken or bent. THE FEED, GAUGE and PRESSER FOOT are of the latest improved sort, and complete in every particular.

The stand is finished in black enamel, while the woodwork is made of seven transverse layers of oak, thus preventing warping, and is oil finished.

ATTACHMENTS. When you buy a machine for any-where from \$40 to \$60, almost the first thing that is necessary is to purchase a lot of extras. These extra attachments, which with the high priced machines cost as much as our entire outfit, go with THE SUNFLOWER Sewing Machine.

We include one gauge and screw, one belt and coupling, one shuttle, one shuttle, one hemmer and feller, one screw driver, one oil can (filled with the best sewing machine oil) six bobbins, one small screw driver for the shuttle, one dozen needles, one instruction book, fully illustrated. In addition to this we give ABSOLUTELY FREE

Price, 16.35.

which include one ruffler, one tucker, one set hemmers (five widths) one braider-foot and slide, one shirring plate, one thread cutter, etc.

THEN THINK! THE MACHINE IS GUARANTEED FOR TEN YEARS. Not

our guarantee, BUT THE MANUFACTURERS AGREE TO MAKE FREE REPAIRS where the defect is on account of faulty workmanship.

Terms: The price of this machine is \$16.35, including all the attachments.

Send \$2 with your order, and we will then ship the machine to you by freight,

making draft on you for 14.35. When the machine arrives you go to the bank,

pay draft and present the bill of lading to the agent and take the machine home.

Give it a careful trial of from 5 to 7 days, then, if satisfactory, inform the banker that he may forward money to us. If not

if it is different in any way from our representations, repack the machine in as good shape as when it arrived, deliver it to the R.R.

station, take the receipt to the bank and get your money back. When the machine is returned to us we will refund the \$2.

You can plainly see that if THE SUNFLOWER Machine was not exactly what we represent it, we could not afford to make you such

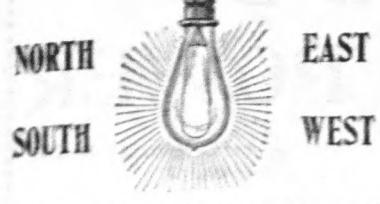
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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Moses and Mattie Hull will be at Lily Dale, N. Y. from May 1 until July 20.

Julia Curran, writes from Toledo, O.: "The Spiritual Church of Progressive Thought, celebrated the 53d anniversary of Spiritualism on March 24th, as their speaker was engaged to deliver the anniversary address at Battle Creek, Mich. on March 31st. The rostrum was beautifully decorated with palms and cut flowers, and the hall was filled to its utmost capacity with a very interested audience. Miss Julia Curran, opened with a piano solo; Mr. John W. Martin, president, made some well chosen remarks concerning the anniversary, after which Mr. Martin sang a solo "The Heavenly Song," in a very pleasing manner. Mrs. Carrie Firth Curran gave the Invocation, followed by a solo, "The Holy City," by Miss Adelina Texor, which was appreciated very much. Mrs. Carrie Firth Curran, the speaker of the evening, spoke of the great progress Spiritualism had made in the past 53 years, and the advancement in the unfoldment of our Spiritual nature. Also concerning vibration, as our ears being the sounding boards we get the sounds the same as the phonograph, when the sensitive wax catches the vibration of our voice, also about the effect of different colors upon the human body. The time will come when people will test and try the laws and the health and strength will follow. The speaker was very powerful in her remarks, and had a very appreciative audience. After the lecture, Mrs. Curran gave some Psychometric readings, which were all recognized and very correct."

TRANSITION OF MRS. WHITE.

Mrs. F. Corden White passed to spirit life Sunday morning, April 14th 1901 at 161 Whitney Place, Buffalo, N. Y. Mrs. White was born at Dubuque, Iowa, and was the daughter of the late A. M. Church, of Oakland, California. She leaves a husband, F. Corden White, of Lily Dale, N. Y.; three brothers, one sister, and a mother, of Oakland, Cal.

The call came while she was dusting out her room, falling helplessly to the floor. Mr. White was in an adjoining room when he heard the fall, and quickly rushed to her side. She made one or two attempts to sit up and speak, but sank back and quietly passed away. Heart failure was the cause. She had often expressed her desire to go in this way.

Mrs. White was a grand, good woman, and a credit to the Spiritualistic cause; a great help to Mr. White in his public and private life, understanding and sympathizing with him at all times, as no other one could.

To us who knew her in the home, she was just, noble and kind, and we have nothing but words of praise, and kindest remembrance of her. Feeling thus we are sure she will continue her good mission from the other side, and we will not try to fill her vacant chair, but ever have it ready for her that she may know she is welcome.

Respectfully,

MRS. J. A. BARR.

HENRY L. HANSON,

Buffalo, N. Y., April 25th 1901.

161 Whitney Place.

The funeral services over the remains of Mrs. White were held at the Spiritual Temple Buffalo, April 16. The services were conducted by Moses Hull, the music being furnished by Selim Parker and Mrs. Bowen. The address was one long to be remembered, and the floral offerings were very profuse. Among them were a beautiful piece "Gates Ajar," from her mother and family in California, and a fine offering from the members of the Buffalo Spiritual Temple Society. The remains were interred at Buffalo.

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PHENOMENA AT THE BUFFALO SPIRITUAL TEMPLE.

So much has been said in the newspapers about Spiritualist seances that I feel justified in writing this to you because it is entirely opposite to what has been said about those seances so far.

On the 11 of April I went to what is called the Spiritual Temple, corner of Jersey and Prospect to witness Campbell Brother seance advertised for that evening. The hall was packed and I had to stand. So I had the consolation that if it was foolish to attend to such things, I was not the only fool. A few minutes after eight Campbell Bros. appeared and commenced to unfold a large bundle which lay on the platform. It turned out to be a frame which was set up and black cotton cloth was attached to it all around and above, so as to leave only about 2 or 2½ feet space vacant in front. This was the cabinet put up in front of about 300 or more spectators of which I, the younger Brother addressed the audience about as follows:

"Ladies and Gentlemen: You have come here for various purposes, and so I must explain before commencing demonstrations what we require of you and whoever is not willing to submit to our rules please have your money returned to you and leave the place. Our rules are: Ladies remove their hats. Everyone direct kind thoughts to the cabinet. Do not touch any paintings which may appear. If you recognize any message or claim the same to be for you, raise your hand and it will be handed to you. If you come with the expectation of hearing from some particular relative or friend from the other world and would feel dissatisfied if you would not receive it, have your money returned at once, as we cannot and do not guarantee anything. All we claim is, that if you send out harmonious thoughts to the cabinet your spirit friends will manifest, and to obtain harmony you must all be perfectly quiet. This is our religion, and we regard this meeting a religious meeting and if anyone is not satisfied with these rules now is the time to act."

During all this time the elder brother had unpacked a Williams Typewriter and placed it on the table before the cabinet also a number of slates, porcelains, cardboard and a lot of blank paper was handed around in the audience for inspection. Also a small glass containing paints of all colors was handed from hand to hand.

At the end of his address the younger brother invited everybody to come forth and inspect the cabinet and typewriter and thereafter he selected a lady and gentleman to sit with him in front of the cabinet joining hands. This done the elder brother covered all three parties sitting in front of the cabinet with another cloth of the same material as the walls of the cabinet so as to show only the three heads and asked for two handkerchiefs from the audience. These handkerchiefs he placed over the head of the lady sitting in the battery in front of the cabinet and requested the audience to sing "Nearer my God to Thee," whilst he walked up and down in front of the cabinet.

Soon one handkerchief commenced to move and in a few minutes both were drawn into the cabinet. Then paper, pencil, slates, cardboard and typewriter were handed into the cabinet by the elder medium and soon the typewriter commenced to work. The messages appeared folded over the black curtain above the heads of those in the battery, were read and over three hundred such messages were recognized by different parties in the audience. One of these messages was about as follows:

"I was drowned while out of my head, but want you to read this aloud so as to let everybody know that my head is all right now. I am happy and have not found either hell or heaven but am satisfied that I can come back to let my relatives know that I still live." When the signature was read a voice cried "for me," and a hand was raised and with sparkling eyes a young man took the message handed to him.

On a cardboard appeared the very artistic oil painting of a young lady claimed by a handsome young man who stood up and told the audience with a face in which you could see nothing but joy that he had received a message a few days ago in a telegraph instrument in his own room, that such a picture would be given to him, and that the likeness was perfect.

Six other oil paintings were produced and given to parties in the audience for whom they were intended by the spirit friends and to find out from whom they

came the receiver of them had to step up to the cabinet with the elder medium and the name of the spirit friend sending the picture was either written on the painting or on an extra slate. To produce either one of the paintings would require the work of many hours by the best living artist. They were produced in one and one-half to two minutes and whilst the painting was being done—that is, during the time you heard the peculiar noise inside the cabinet which always preceded the appearance of an oil painting—six or more messages were handed over the head of the lady sitting in the battery.

The medium sitting in the battery could not have anything to do with the painting or writing of the messages, because no human power could produce these five or more manifestations in oil paint in one and one-half to two minutes.

At the end of the seance the lady as well as the gentleman sitting in the battery with the medium stated that they never let go hands with each other or the medium during the whole seance, so what produced these hundreds of intelligent manifestations? Think! The mediums claim it to be spirit power.

VERITAS.



Spirit Message Department

CONDUCTED BY

F. Corden White.

Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

I want to reach my son Harry Stevens, at Alliance, Ohio, and to assure him that although he has seemed to be alone the past winter, yet we have been with him and Cora, and now we all join in that great love to you both, that when you are sitting at home and your heart goes out to us who have gone beyond, remember dear ones, that Inko and Yellow Blossom are with me doing what we can to make the path grow smoother as the days go by. God bless you, and may more light be given you of our home beyond. Your Loving Mother.

ANNIE.

To my dear son Fred Martin, at Elyria, Ohio. We are all glad to greet you in this way, and feel that the work you have taken up will be a great benefit to yourself and others in more ways than one. Do not falter or waver but stick to your colors, as in so doing you will find plenty of help given from those gone before, and bring sweet peace and comfort to your soul and ours as well. Christena sends thanks and love for your kindness in so doing. Your Spirit Father.

JOHANNIS MARTIN.

I want to reach my brother, who is across the pond. His name is Thomas MacKey, 30 Clopton Road, Stratford-on-Avon, England. Yes, dear brother, we do come to you as of yore, and will always come. Be careful, be brave and wise. George and Margaret are with me and together we look upon the majesty of the "Rising Sun" and when nature calls you to us, there will be that sweet comfort and satisfaction in your own soul that you have done your work well. From Your Loving Sister,

FLORENCE.

Mrs. Mary C. Von Kanzler has performed cures that were once called miracles. She has for many years, under the influence of a Band of Beneficent Spirits, healed the sick. She has appeared in her astral form to her patients, who had previously never met her in the mortal life. After meeting her they would declare her visits to them in Spirit. She will treat cases at a distance. Give you messages of encouragement from your spirit friends. Address her, giving date of birth and sex, in own handwriting if possible, with six questions. Inclose \$1 and three 2 cent stamps. 120 South Salina St., Syracuse, N. Y.

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The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

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JOHN K. WILSON,

36 MAIN STREET, BRADFORD, PA.

FROM THE MISSIONARY FIELD.

(Continued From Page 1.)

turned away unable to gain admission to the church. We succeeded in organizing a local society of over 40 members, all of whom were full of enthusiasm and courage. They voted to join the N. S. A., and already are in possession of their charter. St. Joseph is one of the most promising fields that I have found but they want a permanent speaker and one who is qualified to cope with such intellects as Dr. Roberts, the eminent free-thinker of North-western Missouri. When Spiritualists will establish settled speakers and make their public phenomena a means of strengthening a society rather than that of satisfying the curiosity of gaping multitudes our cause will progress much more rapidly. It is a pleasure to note that the Progressive Thinkers in our body in all sections of the country are now caring less and less, for the spirit messages after the lectures, but are asking that these messages be given in a dignified manner — in a place consecrated to the spirit world.

Our next point of attack was at Topeka, Kan. Here we were greeted with the worst possible weather and a spirit of indifference on the part of many Spiritualists that was sad to notice. The faithful few, however, rallied around us and we had a grand convention here. Mrs. Laura B. Payne delivered a scholarly and very eloquent address of welcome. It was to the point and gave all visitors a home feeling at once. Mr. and Mrs. Kates and myself were joined here in our work by Daniel W. Hull, a brother of "our Moses" and one of the best workers it has ever been my privilege to meet. His genial, sunshiny spirit helped to give us courage during a pouring rain and falling snow, while his addresses were witty, up-to-date, and full of instruction. We did not cast him into the lion's den but gave him a good place on the platform and tried to make him feel welcome. It was not a Daniel come to judgment, but it was a Daniel who was of Simon-pure Spiritualism, and able to expound the same in a very happy vein.

We were joined here also by that noble worker from Nebraska, Alonzo Thompson, one of the trustees of the N. S. A. His enthusiasm was contagious and whenever he spoke he always made the people feel the better for it.

Our meetings in Topeka were productive of considerable good for the people have renewed their efforts to reorganize their State Association, and have called their convention for May 26, 27, 28 and 29. Notices have been sent broadcast over the State and it is expected that the convention in May will make up in numbers and finances what the March meetings lacked in both respects. Even "Carrie Nation" heard of our coming and gave Mr. and Mrs. Kates and your correspondent a first-class roast in her paper — *The Smasher's Mail*. She called me "The Prince of Wizards," referred to Mr. Kates as "The Speaking devil," and called his good wife "The Prima Donna Witch." Well we stood it in good shape and lived to get out of Kansas. Carrie's hatchet was not raised against us while we were there because she was in jail during our entire stay. If she had been loose her eminently Christian spirit might have prompted her to "hew us to pieces before the Lord." As it was, however, I slept well, and did not lose any more flesh than one could expect under the circumstances. I believe Mrs. Kates added a pound or two each day of her stay there, while her good husband set to work to invent a remedy that could be used with safety by human beings, under the name of "Anti-Fat." Mellon's Food was prescribed freely but Mrs. Kates rather objected to its use and advised me to take a dose of Sunday School medicine to cure "Absence of Mind."

Just what Sister Carrie would have done had the SUNFLOWER man been with us — I don't know. When she saw him advancing, looking to the right and left, through his gold bowed spectacles, she would have exclaimed, "I see a man," and rushed to him to remove the spectacles from his eyes that he might see the spirit of the Lord more clearly and enter the path of righteousness the more quickly. She would have exclaimed in stentorian tones: "Sweet William, seek soon some strenuous sentinel soothingly sent straightway; stretch skyward serenely spiritual speculations. Spectacular sentiments synchronizingly state seek some secluded spot speedily. Swiftly soothe seething souls saved sinless." Then she would have added: "Behold approaching a specimen of the genus homoylepted both bimana and pedimana, whose integument is as dense as the pachyderm known as the rhinoceros, — a believer in paedo-

baptism and the Son Angels Order of Light, whose physiognomy prognosticates intellectuality of a high degree of excellence — whose impetuosity and idiosyncrasy tendentialism are restrained by a system of thorough therapeutic suggestion commonly called hypnotism, beheld the Lamb who beareth off the sins of all common and uncommon men and women, the wizard and witches included." But I dare not dwell any longer on Carrie's wonderful language, so I will close my epistle with the Topeka episode and leave the SUNFLOWER man to speculate spectacularly and meditate serenely upon the same et in omne genus.

CHARITY.

W. A. McCRAY.

What is form and what is glory,
What is wealth to you and me,
If with only these possessing
We possess not charity?
All besides are fleeting baubles
That can never give us joy,
And will only grieve our spirits
With their glittering base alloy.
Charity means more than giving,
More than pauper wants relieved;
Means we think our neighbors honest,
Though believing not our creed.
Who of us are tinkling cymbals?
Who of us are sounding brass?
If we each would answer truly,
We would say: "Tis I, alas!"
All the wealth of all the Indies;
All the gold from Ophir brought
Is as naught compared in value
To one pure and loving thought.
They who strive for earthly treasures,
Howsoe'er they may proceed,
If their hearts are cold and selfish
Are but poor and vile indeed.

Love is truly the redeemer
That will save our souls from sin,
And the glorious good time coming
In due season ushers in.

If we truly love our neighbor,
Labor bravely for the right,
We shall surely win God's favor,
Nothing need our souls affright.

Hell is but a region of fabled,
Which our souls may never find;

But the hell that's true and real
Is in every human mind.

"Heavens kingdom is within you,"
As is also hades or hell,

And as we are such the tenant
That is in us will seek to dwell.

O, then, beautify the spirit.

Make the soul a fitting shrine

Where pure love and truth may worship

Through the endless years of time;
Satan is a fabled demon,

Of the infancy of time;

Which mankind will find no use for

When the world shall reach her prime.

In the dawning we are groping

Toward the fast increasing light,

And we hear the angels whisper

That "whatever is, is right;"

That whatever is is needful

To the Universal Plan;

And that seeming evil

May in time work good to man.

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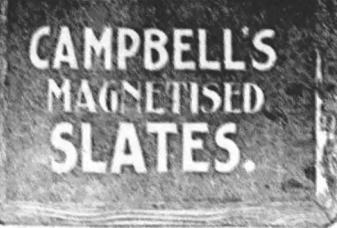
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SEE WHAT THEY SAY:

ATLANTIC CITY, CAL — Dr. J. S. Loucks, I will for your own good and the good of humanity, try and give you a truthful statement of my case, chronic catarrh of the bladder and Bright's disease of the kidneys and diabetes, and a general weakness and exhaustion of 12 years standing for which I had employed six different and best magnetic doctors and paid out over \$2000 in medical dollars to doctors and all sorts of quacks and charlatans. And I have consulted some of the best doctors in the United States, and when you commenced doctoring me, I was worse off than I had ever been. The ulcers in the rectum of the bladder had eaten through into my bowels, and also through outwards in two more places, and the water would pass off through each place instead of passing through the normal vessels, and even every time I went to stool, I cried and moaned, and you can tell what I suffered, and I owe you a great debt of gratitude for you and your band for curing me. For I feel that I am entirely cured, and you have done it under the most unfavorable circumstances, for I had to work when I should have been in bed, and, truly, I am your everlasting friend and well-wisher. — J. F. WINEKES, M.D., San Antonio, Texas, April 10, 1898.

ATLANTIC CITY, CAL — Dr. J. S. Loucks, My Dear Sir. You must be surprised at the number of letters from this place and Costume. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By great impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Costume. Sincerely Yours,

S. D. GRAYE,

Last September I wrote to you often. I had tried two eminent physicians. They both tell me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and care.

CORNWALL, ENGLAND — Dr. J. S. Loucks, My Dear Sir.

You must be surprised at the number of letters from this place and Costume. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die.

By great impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Costume. Sincerely Yours,

S. D. GRAYE,

Postmaster at Harborough, S. D. Graye.

March 1, 1901.

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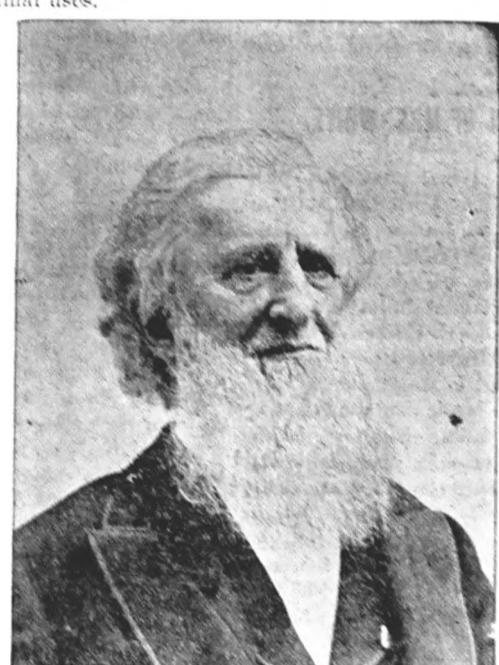
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